

impulse with the dog and we may perhaps see traces of it in the comical bows that are executed by penguins when surprised by the apparition of Antarctic explorers. Its most humiliating forms are characteristic of savage communities: it is a leading feature of all religions, and amongst civilized nations it survives in the salutations of everyday life. The curious habit of, apparently, feigning death, practised in the face of danger by some insects and higher animals, may be a manifestation of this impulse. Its origin can hardly be explained by suppositions of evolutionary utility, and we are quite likely to be incorrect in imagining that it is of practical value.

The manifestations of the aesthetic impulses are accompanied by a mental attitude of self-abandonment, an emotion of ecstasy, which is strongly contrasted with the grim egotism of self-conscious life. We may observe this emotion in the soaring lark, and in the impassioned orator or artist. It is a characteristic feature of earnest religious experience, and the transfiguration of moods that is compelled by its influence, affords the intense relief which is felt by the sick soul that is bathed in the deep waters of spiritual self-abandonment.

ETHICAL IMPULSES.—We now come to a set of impulses which are popularly supposed to be a splendid monopoly of mankind's. They are characterized by self-control, or self-repression,

and they are¹ essentially opposed to
aesthetic
promptings. Some of them, such as
justice,
honesty, and *truth*, benefit others as
well as those
who act upon them; others, such as
courage,
purity, *patience*, and *asceticism*, are
almost wholly
self-regarding. So different are these
impulses from
the instincts of practical life that their
possession